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Deconstructing Patriarchy in Contemporary African Dramaturgy: Re-reading Bole Butake's *Lake God* and J. P. Clark's *The Wives Revolt*. Donatus Fai Tangem.....1

Abstract: The African world view shaped in part by patriarchy, leaves the African man with a rather bloated ego of his assumed superiority over the woman. In other words, the African man, in his tainted vision of masculinity, has been nurtured by the tenets of some obnoxious tradition to undermine the woman. This state of affairs has pushed the man into a hollow philosophical speculation that his female counterpart occupies the marginal role in the affairs of society while he is at the frontline of public policy formulation. The realities on the ground, however, point to the flagrant paradoxes in the daily experiences of the African man ravaged by the tenacity and assertiveness of the women folk. This tenacity is both represented as well as articulated in contemporary African dramaturgy with such persistence and precision that compels the African to re-think his prejudices in the interest of social justice that lays the framework for sustainable development. This is to say dramatic productions depicting contemporary African realities, project the woman not just as a mere observer but as an active participant in shaping the destiny of the African society. Using the liberal feminist theoretical paradigm that support women's advocacy for equal political and legal right with her male counterpart, this paper examines the pro active role of the woman in post-independent Africa. While she deflects the pomposity of the bloated image that some tradition and culture accord the men folk, Butake and Clark, present her in a subtle negotiation for a place of choice around the table and in company of the men.

Key words: Deconstruction, patriarchy, obnoxious traditions, tenacity and assertiveness

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Key Words: Unconscious, Achebe, Ezeulu, Conflict, Arrow of God, Return of the repressed

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Keywords: Nigerian poetry, Ogaga Ifowodo, Joe Ushie, Remi Raji, Military dictatorship

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Keywords: Poetry, Marxism, Theme, Anger, Indictment

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There is something of a paradox undergirding the Marxist notion of change even as Marxism or/and socialism envision a future of communistic El-Dorado, an earthly paradise comparable to the Christian parallel. As part of the effort to bring this about, Marxists and socialists of every stripe ardently advocate environmentalism and conservation of the world's biodiversity, an advocacy that imbricates various forms of rights movement-opposition to the arms race, Green-Peace movement, animal rights movements, human rights advocacy, Earth summit conferences, advocacy against climate change, among others. The 29 August, 2005 Hurricane Katrina disaster in New Orleans, USA was generally thought to have been in part caused by climate change which was itself triggered by a combination of grave environmental "violence" and dereliction of duty on government's part. Writing from the standpoint of his Marxist-socialist ideology, Niyi Osundare in *City Without People* memorializes the cataclysmic events of Katrina, and, in the process, calls for responsible leadership and ecological justice. In this paper, we examine the relationship between environmental depredation and the Katrina disaster and also advocate responsibility, equity and justice in the social relations in American society in order to forestall such "natural" disasters as well as foster harmonious co-existence in the American melting-pot.

Key Words: Hurricane Katrina, Environment, Climate, Water, America, New Orleans

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Keywords: appraisal theory, Nigerian English, new media, online newspaper comments, pragmatics

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Keywords: English for Specific Purposes, General English, Linguistics, Language Teaching and Text- Linguistics.

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Abstract: Available evidence in the way our students use language in our schools and colleges shows that their language competence and awareness leave much to be desired (Onukaogu, 2002:300). The importance of language especially English in Nigeria cannot be too stressed. Apart from the fact that it is the official language of government and administration, it is also the language of education and communication at the primary, secondary and tertiary levels. Unfortunately, it is pathetic to note that performances in the internal and school certificate examinations in this very important subject are particularly poor. Ogunnaike (2002:334) noted that "classroom experience in the last millennium has shown that literature has been shoddily handled by most literature teachers at the secondary level". Similarly, Obemeata (1995:18) observed that deficiency in English language is a major problem of the Nigerian education system. Given the above ugly state of affairs, one wonders how effective the teaching and learning of languages and literature in the Nigerian secondary school system is expected to be. This is the focus of this research effort. The paper attempts a review of the existing teaching strategies, identifies their inherent problems and proffers solution to these challenges. The socio-psychological traits as well as professional requirements for the teacher of language and Literature are identified and recommendations made based on these.

Key Words: competence, education, challenges, communication, strategies

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Key Words: Ideology, Critical Discourse Analysis, Discourse strategies, Power, Blame shifting

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Abstract: The mid central vowel, schwa is one of the most frequent vowels in English. The vowel appears uniquely in unstressed positions in English, a phenomenon that sets the language apart from most of its non-native varieties around the world. Most of these varieties exhibit a syllable-timed rhythm as opposed to English which is stressed-timed. Interestingly, it has been observed that Awing, a Bantu language in the North West Region of Cameroon is replete with the sound although with a strikingly different phonological distribution. This paper examines English loanwords in Awing with focus on how the schwa is distributed in these words in order to give them an Awing flavour.

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1. INTRODUCTION

When social scientists predicted that the surge in the mass media would turn the world into a global village (McLuhan, 1964), little did they know that the so-called global village will be rich (Jan, 2009) and dynamically homogenous as a result of the introduction of the computer. Though the advent of the computer has radically revolutionized communication in its entirety, the coming in of the New Media (henceforward NM) is a shot in the arm for computer-mediated communications. Whether it is the computer that influences human communication or the intricate maze of social networking associated with the technologies that determines communication still remains polemical now as it was a decade ago (Lister, et al., 2003 & Friedman, 2005). NM has democratized communication more than any technology developed by mankind. Perhaps, the singular feature of NM that is responsible for this major change in communication is its interactivity (or is it individuation?) i.e. the attribute allowing for immediate distribution of internet access points and multi-media integration. In other words, it (interactivity) is part of the 'most significant innovations in new media' (Flew, 2005: 101).

Interactivity is prominent in online newspaper comments as it is in online video games such as *The Sims Online* and *Second Life*. This enables users to accomplish a kind of relationship that is akin to their spacio-temporal experiences. This kind of social interaction in the form of online after-news comments is

undoubtedly turning the forums into emporia of discussants. And as in many other online communities where participants post and respond to comments, online newspapers have their own followers who interact with one another and exchange comments usually emanating from the news story. In Nigeria, there are a lot of newspapers with online editions and so many of them make provisions for online comments. The *Vanguard Newspaper*, for instance, is among the online newspapers with an online forum whose participants 'not only post comments, they also engage in some forms of social analyses and criticisms of Nigeria's socio-political system' (Chilwe, 2011: 150).

In some of these comments are ample pieces of evidence of Nigerianism, in which certain English words or string of words have both contextualized and conventionalized meaning in Nigeria. In other words, Nigerians have a peculiar way of using English expressions, the meaning of which diverges significantly from their original British English meaning, to cover semantic gaps created as a result of differences in culture. For instance, it is common in Nigeria to hear *Stop gossiping me/somebody* with the preposition *about* that follows the word *gossip* when used as a transitive verb dropped. This is not a case of error as some traditional linguists may suggest, but a genuine manifestation of linguistic creativity. Equally peculiar to Nigerians is the pragmatics associated with such expression where the speaker is, in addition to stating a proposition, warning, condemning, disapproving or criticizing. Similarly, every now and again, in Nigeria

we hear an expression like *the stores/offices/filling stations (etc.) are/were under lock and key*. In British English, *under lock and key* is an idiom that means either (things) locked away safely or (criminals) kept in a place (usually a prison) from which they cannot escape. Evidently, this sense of the expression is rarely used in Nigeria. Almost every time the expression is used, it refers to a place being locked and deserted. Therefore, investigating the meaning of expressions perceived to be peculiar to the Nigerian context in online newspaper comments is what this study is set out to do. The study will further investigate the appraisal resources of attitude and engagement that dominate the Nigerian English usage and highlight the pragmatic significance of the selected expressions. This is a subliminal way of foregrounding *Appraisal Theory* in analysing and understanding the nuances of Nigerian English.

2. NEW MEDIA AND THE NIGERIAN EXPERIENCE

The latter part of the 20th century witnessed the emergence of fast on-demand access to contents on any digital device, characterized by interactive user feedback, creative interaction between user and information (Rice, 1984). Therefore, technologies often described as 'new media' (NM) are digital, and often very dense. Examples of such technologies are video games, multimedia, CD-ROMs, DVDs, internet, websites, weblogs etc. Unless they have technologies that encourage interactivity, television and radio programmes, feature films, magazines and other paper-based

publications are not part of NM. While Manovich, (2001) views NM as the cultural objects which use digital computer technology for distribution and exhibitions, the Microsoft Encarta Dictionaries define NM as computers, computer networking and multimedia, forming part of an integrated system. According to Crosbie (2002) three forms of communication media are interpersonal communication, being one-to-one, mass media as one-to-many and new media as many-to-many. It is obvious from the several definitions of NM above that NM is a new form of communication that is especially driven by the information communication technology of the internet via the social media of facebook, twitter, LinkedIn, netlog, blog, etc.

As an emerging democracy, Nigeria is fast adopting this form of modern communication technology. Even though the government is the main force in the Nigerian information and communication technology industry, private sectors, in the form of civic organizations are equally strong stake holders. For instance, in 1995, a non-governmental organization with the name 'Nigerian Internet Group' (NIG) was formed with the responsibility of, among others: administration of the country's top-domain name (.ng); rural Internet penetration; internet infrastructure development; internet content development; open source platform development and E-governance.

As in other developing nations, Nigerians have embraced the NM as a medium to express their opinions on both government policies and social events.

Thus, Nigerians utilize the medium as an invariable tool in the furtherance of the quest for freedom, justice and a better administered society (Nwonwu, 2010). Through NM, one can easily criticise any of the government policies that one finds anti-people without the fear of government harassment (see Ifukor, 2010; Chiluwa, 2012a).

In spite of the fact, the number of Nigerians involved in NM practice is just growing and the government could not ignore its influence. For instance, President Jonathan used his Facebook account to reach the electorate during his presidential campaigns in 2011. In September, 2011, the NM followers in Nigeria brought to prominence the story of a raped female student that was almost swept under the carpet. The issue was persistently foregrounded in the social media and, consequently, this resulted in the arrest and eventual prosecution of some members of the rapist group. Similarly, the job of a Nigerian diplomat in Kenya who was alleged to have battered his wife came to an end after Nigerians made a lot of cyber noise over the diplomat's attitude. And recently it appears that every political office holder, captains of industries and heads of parastatals and departments have Facebook and/or twitter account(s). These instances illustrate the acceptability and influence of NM in Nigeria.

3. THEORETICAL CONSIDERATION

This study is based on the theoretical considerations of the Appraisal Theory (henceforth AT), which is an aspect of M.A.K. Halliday's Systemic Functional

Linguistics (Read et al. 2007; Martin & Rose 2003 & Liu, 2010). AT examines the resources available to language users in the evaluation and negotiation of inter subjectivity through ideational and experiential expressions aimed at creating meaning in a discourse (Martin 2000; Martin & Rose 2003, Martin & White 2005 & Read et al. 2007). AT, thus, investigates speaker's or writer's emotional lexicon projecting the 'good / bad parameters...' (Liu, 2010: 133). On the other hand, Martin & Rose (2003: 22) see appraisal as '...a system of interpersonal meaning' concerned with 'evaluation: the kind of attitudes that are negotiated in a text, the strength of the feelings involved and the ways in which values are sourced and readers aligned.'

The appraisal framework is a kind of system of resources for emotion portrayal that advocates whole-approach to the annotation of discourse tokens. For the fact that when we are expressing an attitude we are at the same time choosing how to amplify it, and what its source will be, 'the enclosed options (i.e. resources in the same class) for APPRAISAL are all selected at the same time' (Martin & Rose 2003: 24, parenthesis added). The framework is characterized by a set or a system of choices available to the user for indexing interpersonal meaning. These choices are, in turn, grouped into subsystems or categories in a form of a maze of classification namely: attitude, engagement and graduation. In this study, they (the resources of appraisal) are referred to as the *taxonomy of Appraisal Framework*. These resources are briefly

discussed below.

3.1 ATTITUDE: this is the main subsystem in the appraisal framework. Martin & Rose (2003) aptly view it as a concept that has:

To do with evaluating things, people's character and their feelings. Such evaluation can be more or less intense, that is may be more or less amplified. And the attitude may be the writer's own or it may be attributed to some other sources (p. 22, emphasis mine).

While the highlighted part (representing attitudes, their amplifications and their sources) in the above quotation, are the three main components of appraisal (ibid.), they also constitute the key tokens (i.e. the value of things, character of people and their feelings) evaluated in the framework. Technically, therefore, these three resources can be situated in the appraisal framework as: affect; judgement and appreciation (Martin 2003; Martin & Rose 2003; Martin & White 2005 & Bednarek 2011). **Affect** is the resource that deals with the expression of emotion, which could be positive or negative, directly or implied (Martin & Rose 2003). Thus, it deals with the 'emotion, ethics and aesthetics' (Read et al. 2007: 93). That is, it is concerned with author's emotion as revealed in their text. On the other hand, **judgement** describes speaker's / writer's attitude towards the character of people. It is important to note that the author's judgement varies according to the theme of the text/discourse. Therefore, people's attitude can be adjudged positive or negative, and

they may be described explicitly or implicitly (Martin & Rose 2003: 28). This is to say that judgement is practically concerned with the moral evaluation of behaviour (Liu, 2010). Lastly, **appreciation** deals with the aesthetic appraisal. Appreciation is concerned with how we feel about things, events, episodes etc. Martin (2000: 147) summarises this resource when he opines that it '...institutionalises feelings as propositions ... that is, expressions of appreciation shift feelings from a personal to institutional framework.' As a system of resources, attitude 'relates the position of a speaker (or writer) towards a proposition or state of things' (Altermark 2011: 23, parenthesis added).

3.2 ENGAGEMENT: this in a way borders on the 'dialogic nature of discourse' (Bakhtin 1981). The resource of engagement trails the assumption that every utterance has a point of view (Stubbs 1996). As a resource in the appraisal theory, engagement is concerned with the source of attitude, which include projecting sources, the use of modality, polarity, concession and other linguistic elements (such as continuative, adjunct etc.) to advance speaker's / writer's stance in relation to the discourse position portrayed in the text (Martin & White 2005 & Liu, 2010). Thus, a speaker / writer can choose either heteroglossic or monoglossic narration style in their discourse. **Heteroglossia**, as a resource of appraisal, crept into narratology as narrations are not stagnant, but are enriched with certain stylistic pigmentations and other human features such as emotion and intention that

can best be described as 'glossality' (Tjupa 2006: 35-37). It is, therefore, a complex system that fundamentally lies 'within the arena of almost every utterance an intense interaction and struggle between one's own and another's word is being waged...' (Bakhtin 1981: 354). In this study, however, heteroglossia and monoglossia are applied in the same sense as they are used in Martin and Rose (2003), that is, heterogloss referring to resource 'where the source of an attitude is other than the writer, and **monogloss** ('single voice') where the source is simply the author' (p. 44)

3.3 GRADUATION: a writer/speaker employs the resources of graduation when they want to convey how strong or weak their feelings are about people, events, things etc. To do this, features, qualities, values etc. are placed on scale and ranked in relation to the resources available in the resource system. Put in another way, graduation deals with the gradability of attitude. It is divided into force and focus. While the latter deals with the grading of non-gradable resources by 'adjusting the strength of boundaries between categories, constructing core and peripheral things (Liu, 2010: 133), the former is concerned with changing 'appraisal position in terms of its intensity, quality or temporality or by means of special metaphors...' (Read et al. 2007: 94-5).

In summary, AT is primarily interested in the linguistic resources in discourse and ultimately available to speakers with which to express, index and negotiate specific inter-subjective and ideological stances. Inside this larger

spectrum, the framework is mainly involved in the specificity of the language of evaluation, attitude and emotion and concentrating on a set of resources that clearly positions a text's proposal and propositions interpersonally. That is, it focuses on the subtlety of meaning associated with language user's terms of engagement with their utterances which inevitably is in inverse relationship with what is at stake interpersonally in every utterance, as well as in the text. Fig.1 below illustrates further the composition of AT.

3.4 WORKING WITH APPRAISAL FRAMEWORK

Although AT has not been used in analysing online texts, the framework is not entirely new in discourse evaluation; some works have been carried out by scholars in the domains of discourse, reading and psychology using the analytical provisions of the theory. By way of exemplification, Tsur (2002) employs the framework in Cognitive Poetics with focus on 'emotion' in poetry – an effort that covers the domain of Affect resource in the theory under review. In what appears to be a shift in paradigm, Taboata and Grieve (2004) examine the tokens of adjectives in the resource of attitude while carrying out a computational exploration within the appraisal framework. In preparing to establish 'a discipline of Appraisal Stylistics' (p. 665), Peng (2004) apply Appraisal Theory to analyse literary texts, integrating findings from Narratology and Cognitive Linguistics. Expanding upon this, however, Whitelaw et al. (2005) apply the framework in construing sentiment within specified frame of attitude and

graduation. Further, Read et al. (2007), still working with appraisal theory, investigate annotating expressions of appraisal in the English language; wherein they describe the preparation of 'text data for algorithms for automatic Appraisal analysis...' (ibid. p.93). Again, in a more pragmatic exploration, Liu (2010) applies appraisal theory to the teaching of reading in China with the aim of 'finding a new way of teaching English reading', which, they believe will 'help to solve the problems in the process of teaching English reading in China' (ibid. P.135).

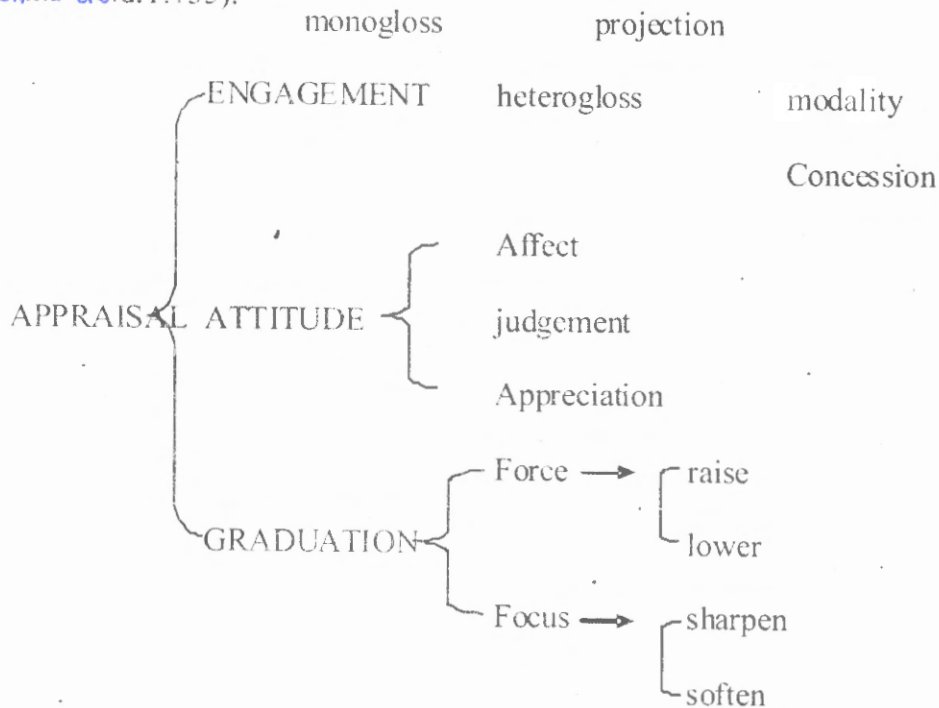


Fig. 1 An overview of Appraisal resources (Martin and White, 2005: 38, Martin and Rose 2003: 54)

4. METHOD OF DATA COLLECTION AND ANALYSIS

As a qualitative research aimed at identifying the pragmatics of some Nigerian English expressions in online after-news comments, the study made use of a corpus and adopted an annotation strategy. These and the research design are presented below.

4.1 The Corpus

The corpus for this study comprises unedited online comments posted in February, 2013 in the Vanguard Media Limited's Page (VMLP for short). VMLP is a section of the Vanguard online Community, which constitutes the *Vanguard Newspaper* articles directly accessed via the mobile phone. Thus, the news and commentaries were from the Vanguard mobile edition of the online *Vanguard* news website with Customised Carrington-Mobile Theme, powered by DISQUS. *The Vanguard* is a daily newspaper published in English by the *Vanguard Media*, based in Lagos, Nigeria. *The Vanguard Media* was established in 1983 by veteran journalist Sam Amuka-Pemu. The paper has an online edition at <http://www.vanguard.vanguardngr.com>.

The Vanguard Media Limited's Page (VMLP for short) is a semi controlled version of the social media: semi-controlled in the sense that participants freely discuss and comment on issues that are mostly dependent on the news article displayed. In other words, it is not individual's weblog where opinions and ideas of the blogger are individually

determined and manipulated. Discussions and/or commentaries are shaped by nature of the news item. Moreover, Vanguard Media is not responsible for any comment posted.

Commentaries of this nature are considered good data for this study given their homogeneity in the covering of the various resources of appraisal. This is so because they (the comments) are suffused with emotion-carrying lexis (depending, however, on the commentator's experience) ranging from those attributed to the personae in (or theme of) the news item, judgements emanating from the writer's i.e. blogger's character, to appreciation of the propositions contained in the news item that is being commented on. On the other hand, tokens of evaluative language in social media discourse are instances not only of communicator's opinions on certain propositions, but also 'convincing, or even meaningful, when they contribute to and connect with common ideology...' (Hyland 2005: 175).

In order to have a wide and rich corpus, the news items covering politics, science and technology and religion were selected. However, only news items that generated significant comments by several discussants were considered. In other words, this study is not a direct analysis of online news articles per se, but on the after-news comments, reactions and observations posted in the form of blogs on VMLP. Selection of tokens for analysis was determined by the presence of Nigerianism on the one hand, and the ability of the token to convey a pragmatic

message, on the other.

4.2 Annotation Strategy

The strategy adopted for this study was to annotate as many number of resource tokens as the annotators found appropriate in a sentence or phrase. This approach was considered suitable as it allows 'multiple appraisal units' (Read et al. 2007: 95) of various sentence structures. Thus, any appraisal-expressing sentence was considered irrespective of its length and the amount of tokens therein. This reduced the over simplification of the appraisal annotation associated with the 'single token' strategy as observed by the above scholars. Similarly, it was not deemed appropriate for this study to consider tokens from every non-compound structure as well as every conjunct in every main clause in compound sentence structure as proposed by Bruce and Wiebe (1999). This would have serious implications. Besides the fact that it would, according to Read et al (2007: 95) 'fail to capture the appraisals demonstrated in the second conjunct' (where it existed), such neglect might hinder proper appraisal of the entire sentence. For instance, in a sentence structure such as:

The kidnappers were criminally minded and abused their notable strength.

would have had both appraisals embedded in the second part of the sentence neglected. Again, annotating a phrase such as *criminally minded*, for example, as COMPLEXITY or as VERACITY + COMPLEXITY and *notable strength* as

either COMPLEXITY or as NORMALITY + CAPACITY depended on the annotators' discretion.

The writer was the sole annotator in this study. This was for two obvious reasons. First, it was in order to minimize inter-annotator disagreement inherent where more than one annotator is involved in deciding appraisal tokens in sentences (Wiebe et al. 2005). The second reason borders on the scope of the study, which does not cover determining and tagging each appraisal token available in the corpus as a whole. The study is rather limited to identifying tokens of Nigerianism in the comments and classifying them, using appraisal resources, into subclasses and investigating their pragmatic deployment in the social media.

4.3 Research Design

The endonormative research was adopted for this study. Given the peculiar socio-cultural composition of the English spoken in Nigeria, applying exonormative approach where the tokens would be compared with those of any native variety of English and deviations tagged as errors, would not be suitable (at least so the researchers felt) for this kind of study. As a result of sociolinguistic inimitableness, some expressions are normal among Nigerians. For example, comparing the Nigerian English expression *not on the seat* (Jowitt, 1991) with any native speaker variety of English will be (from both semantic and pragmatic standpoints) rendered deviant: a label that is inappropriate because the expression is as

popular as it is fossilized in the formal linguistic repertoire of Nigerians. Such analysis is, at best, philological terrorism.

5. THE COMMENTS AND THEIR PRAGMATIC ANALYSES

The identified tokens of Nigerian English in the online texts selected for this study are examined below. It is important, however, to note that only tokens that fell within the appraisal resources of **attitude** and **engagement** were considered. Graduation, as a resource, was not appraised because the tokens of Nigerianism employed by the interactants did not contain significant pragmatic information.

5.1 ATTITUDE

While attitude and engagement formed the selection guide to the Nigerian English tokens for this study, the choice of a piece of Nigerianism was determined by the presence of a pragmatic message. Thus, any perceived Nigerian English expression analysed here is expected to encapsulate certain pragmatics. It is unexceptionable that Nigerians easily resign to the Supreme Being (God) as the final arbiter when they are faced with situations usually beyond their control or comprehension, and it is equally right to say that varied expressions are employed to express such feelings and implied judgement. Though, such expressions are culture-specific, on the one hand, and context-determined, on the other, there are apparently fossilized ones that have cut through the diverse ethnic lines and have become homogenous in

usage and relatively consistent in pragmatic interpretation. For example, one of the commentators posts:

i. Everybody will be judged according to what they intended for each other of their action.

ii. Allah knows why you did that!

These two expressions are not mere statements or propositions: they are as emotion-laden as they morally condemn the subject in the news article. They are negatively implied moral judgements, whose possible pragmatic interpretations according to the context they occur are:

Interpretation i. A time shall come when God will judge everybody's actions as right or wrong and they **must be punished**.

Token ii. Similar pragmatic message as passed in interpretation i above.

In other words, the two statements are implicit curses interpreted as: May God punish you! Therefore they all are religious execration indirectly applied.

Another token of judgement (personal judgement, though) from the corpus, which is as idiomatic as it is fossilized in Nigerian expressions whether at macro- or micro-lectal level is:

iii. ... pretender who was a member of the evil cabal.

The word cabal in Nigerian usage has its meaning extended from *a small and organised group of individuals scheming to*

get political power or a clique of exclusive people to being **mafia** a secrete clique of criminally minded individuals or a self-advantage-seeking group of people within a larger body. Apart from the meaning-extension on cabal, there is a vivid evidence of illocution in the expression when considered in the context it occurs (see appendix 1). The writer is not only informing other commentators or readers that there exists in Nigeria a cabal that is *evil* in outlook and that the subject (i.e. the personae in the news article) is a member of such group, but is also pragmatically explicitly condemning the subject. Put in another way, what is at display in token (iii) is expressive illocutionary act (see Searle, 1975), rendered in English that at best is pragma-semantically intelligible within and among Nigerians.

Another appraisal token of attitude that is worth analysing here is:

iv. ... is running his mouth today because we are in Nigeria...

which falls within the affective domain of our framework. The expression means that the subject *talks too much, in a way that is sensibly not desirable*. This taken as the possible interpretation, then it becomes obvious that it is the Nigerian English version of the English idiom: **run off at the mouth**. Although one cannot say with precision that token (iv) has been institutionalized in what is regarded as Standard Nigerian English (SNE), it is a popular expression used idiomatically (though informally) by both educated and uneducated Nigerian users of English. The

purists should not see it as an instance of error, but rather as a variation or Nigerianism at worst. Such idiomatic variances exist between American English and British English. Take for instance, the British English Idioms: *in future* which is rendered in American English as *in the future* and *like chalk and cheese* (British English) Americanized as *like oil and water*. Also, compare the Britishism in *leave well alone* and Americanism in *let well enough alone* (each interpreted as *one not getting involved in what does not concern one*).

Next, let us look at another story titled: *Research and Development: Four Nigerian students generate electricity from urine* (see appendix 3). This is an equally interesting story that generates handsome comments by followers, as it centres on the diagnosis and prognosis of the country's ailing power sector. The token that says:

v. Ride on girls, with time your ideas will...

is worthy of examination here. The verb phrase *ride on* in the expression is a Nigerian coinage meaning *you are doing a great job, continue doing that*. Idiomatically speaking, it is the synonym of the Nigerian parlance: *more grease to one's elbow* and the well institutionalized alternative: *well done*. In saying *ride on*, the writer is indeed, on the one hand, supporting and encouraging the girls in their monumental research and, on the other, expressing a deep positive personal judgement which falls within Iedema et al.'s (1994) social esteem involving

admiration.

Still in the appraisal resource of attitude, token (vi) below is worthy of examination, not so much for its emotion as for its pragmatics:

vi. Welldonetatatata.

At issue in token (vi) are the morphological structure and the meaning of *welldone*. It appears that in their attempt to communicate both ideationally and experientially, Nigerians display ingenuity in word forming process. In token (vi) for example, *welldone* is a conflation of two lexical items *well* and *done*. In British English, the compound word is written as either two separate words, i.e. *well done* or hyphenated as in *well-done* either way it means 'done or performed with skill or being thoroughly cooked'. But in Nigeria, it can be written as one word (*welldone*), as two words (*well done*) and as hyphenated compound (*well-done*): evidence of this is abounds in literary works and newspapers across the country). Further, it appears also that in addition to its British English meaning, the expression is used as an interjection (particularly, to express congratulation) among Nigerians. This is the sense it seems to be used in the Spanish to English translation (see SpanishDictionary-wordreference.com). But in this case, the commentator employed the expression to praise an earlier writer-commentator on their remarks on the election of Rev. Felix Omobude as the new president of the Pentecostal Fellowship of Nigeria (PFN).

Another token of Nigerianism in the online comments is:

vii. Birds of the same feather flock together.

While this can be seen as a *Nigerianized* version of the British English *birds of a feather flock together*, it is apparently the variant of *birds of the same feather fly together* (another Nigerianism). In addition to its *default* meaning that *people of the same interest or passion are seen together*, it encapsulates certain emotion of the user which is disappointment; hence it is treated under affective subclass of the resource of attitude. It is important to note that token (vii) is often applied negatively in Nigeria as an indirect admonition or disapproval of the behaviour of the union of individuals. A parent may use it on a wayward child perceived to be influenced by his/her peer and a teacher can say it to his or her pupil to disapprove of the pupil's union with others. This does not, nonetheless, mean that it is not employed to express support or praise.

viii. Well done gurls (well done girls)

Notwithstanding the structure (i.e. the morphology and graphophonemics of the word see the comment on token (vi)), the pragmatics in token (viii) is slightly different from that of token (vi). Here, the writer-commentator is not only praising the school girls for their monumental achievement, but is at the same time encouraging them. In other words, the writer is somewhat *greasing* their elbow (another instance of Nigerianism in

English meaning: power to the elbow).

5.2.1 ENGAGEMENT

In the area of engagement (as proposed by the appraisal framework), Nigerianism exists in the comments as well. In the expression in token (ix) below:

ix. 'hearsay', will kill us in Nigeria

the commentator is apparently performing two acts, namely: warning and advising. The word *hearsay* is enclosed in quotation marks to warn readers that the expression/usage isn't the writer's coinage, but is according to popular usage in Nigeria i.e. the writer is *projecting a source*, by means of 'scare quotes' (Martins & Rose 2003: 47). It is, thus, an example of *heteroglossia*. Nonetheless, the writer is advising readers to desist from spreading rumour that is not healthy to both individuals and the nation at large. One may wonder why *hearsay* (meaning rumour in the sense it is used herein and in all the English dictionaries it occurs) is treated as a token of Nigerianism. The reason is that the word covers an important semantic gap in Nigerian linguistic landscape. In virtually all the ethnic groups in the country, *rumour* is culturally frowned at. Therefore, the words *gossip* and *hearsay* are usually employed to cover such pragma-semantic extension which rumour is felt to be incapable of covering. If the writer had written: '*rumour*', will kill us in Nigeria, it would not have conveyed the same amplified pragmatic message as token (ix), even though rumour and hearsay are synonyms.

Similarly, in:

x. The man was elected 'selected' and anointed...,

the commentator foregrounds *selected* by way of using the scare quote to warn readers that s/he is but adopting someone else's expression. This notwithstanding, the writer-commentator is not merely stating that the new PFN president could be selected for all s/he cares. Rather, s/he is vehemently criticizing the whole act (as an exercise in futility), if indeed the PFN president were *selected* into office. The pragmatics here is a bit different from that of token (ix) where the writer is actually condemning. The writer, in token (x), is criticizing using the resource of engagement. This type of feeling towards election' is no surprise given that the political activities over the years have left many Nigerians doubting the credibility, as well as the authenticity, of any election conducted within the shores of the country. Therefore, many Nigerians (including the commentators) feel PFN president could have been *selected* by the *caucus* of the body.

All the ten tokens together with corresponding pragmatic interpretations examined so far are summarised in table 1 below.

Table 1. Summary of the appraisal frame of the Nigerian English tokens and their implications.

Framework	Resources	Sub-class	Token	Speech Act
Appraisal	Attitude	Affect	Running his mouth	Assertive
			Birds of the same feather flock together	Disappointment
		Judgement	Everybody will be judged according to what they intended for each other of their action. Allah knows why you did that!	Indirect imprecation/curse
			Ride on girls, with time your ideas will ...	Admiration
			Welldonetatatata.	praise
			Well done gurls (well done girls)	Praising and encouragement
			A member of the evil cabal	Condemnation
		Appreciation	'hearsay' ...	Advising
	Engagement	Hetérogloss	'hearsay', will kill us in Nigeria	Warning
			The man was elected 'selected' and anointed....	Warning

6 CONCLUSION

So far, the study has examined the implicature of ten expressions encoded in the English spoken in Nigeria in online after-news comments using the appraisal framework. Ten tokens of Nigerianism extracted from comments trailing online edition of Vanguard news, are analysed testing the appraisal resources of attitude and engagement. It is discovered that eight of the selected tokens were employed by the interactants to convey their attitude displayed in the form of affect, judgement and appreciation. Only two out of the ten tokens are instances of heteroglossia, a subclass of the appraisal resource of engagement. The dominance of attitude in general and judgement in particular, may not be far from the fact that the news items selected are among those that strike the sensibility cord of Nigerians; added to this, perhaps, is the freedom of expression which NM engenders.

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APPENDIX 1

News Title: No Regret over Abuja Demolition

Date: February 7, 2013

Site: www.vanguardngr.com/2013/02/no-regret-over-abuja-demolitions-el-rufai/

Bello Billj92 Aliyu

Everybody will be judged according to what they intended for each other of their actions, Allah knows why you did that....

Dele Olunlade

History will tell soonest. Foolish

Lyamu Kingsley

Too bad he displayed so many families

Ifeanyichukwu Obairi

Elrufai mumu man

Chidozie Osisioogu

El rufai, if you are sure that you discharged your duties be fair and not sceptical. It is not the pple will judge, because i know how it feels when a man invests all he had to own a building either for commercial or residential purpose, and it's destroyed, imagine yourself in one of these pple position, may be you could have committed suicide, just as some did, only God ALMIGHTY will judge el rufai, period....

Kazeem Alao

Personally, i do appreciate some one that is disciplined and fear not to discharge. Abuja is not as neat now compared to when El-Rufai was a Minister, especially, Satellite towns. We are all humans prone to make errors. Nobody is perfect. Is only 'coward leaders that will not be able to deal with so called cabal. Shortly, Nigerians need more of El Rufai who doesn't give a damn to take his responsibility. Fashola, Oshiomole, Okorocha, even Ribadu and El Rufai are doing great. More grease to their elbows. Kudos to you my guys.

Dr. Victor

El-Rufai wasn't dealing with any cabal, he is a little man, sick in the head, tribalistic and wicked. **A complete pretender who was a member of the evil cabal.** He allocated plot seized from rightful owners to his wife, children and girlfriends. Illegally gave one million square meters of land to Obasanjo holdings. Most of the plots seized from original owners, that's is height of greed for which Obasanjo n el-rufai are known. El rufai was very embittered seeing igbo had lots of plot in

Abuja, he started a prosecution against them to depose them of their lands

Tunji Bankole

Shot ur dirty mouth you quack of a doctor!
You want to bring ethnic coloration into this now! There can never be a focused minister of FCT as that man, others can only try, like the present is doing

Okey_Nnewi

Mr man El rufai was selective in his operation. Once u oppose Obasanjo u lose urplot .do u know how many estate he owns in Abuja. He is a criminal

Chris Epe

Tunji, your mouth is dirtier than his. Why won't people say the truth for once. Are u saying that El rufai did not exhibit vindictiveness in his demolition exercise? The truth is that El rufai is simply WICKED.

Tobby 777

Another arrogance in display. El rufai took the lands from his imaginary cabals and gave them to children between 1 month, 2 years and 1 day. If El rufai is all he told us he is in this interview, where was his conscience when he gave out lands to under aged children? El rufai was used as an instrument to teach those that went against the sitting government some lesson. While El rufai was destroying some houses in the name of obeying the Abuja master plan, his friend in EFCC Ribadu was busy arresting those that went against their lord then. I am in no way disputing the fact that all the houses destroyed by El rufai violated the master plan of Abuja, but El rufai should know within himself that his destruction was a silent message by the emperor then. If you don't want your

property destroyed, play the game according to my rules and not the constitution. El rufai realized in 2010 that the PDP is a toxic controlled by a tiny clique of morally flexible people because the presidency of the country which OBJ promised him in 2007 was given to YarAdua. His frustration came when it dawned on him that the presidency of Nigeria which he wanted at all cost, slipped off his hands for life. I am still trying to find answers to this question? Why will any Nigerian that held one position in this country believes he or she is the best and only person who can handle such positions? **El Rufai is running his mouth today because we are in Nigeria.** In a country of humans, the likes of El Rufai ought to be answering questions for all the many sins he committed as the minister of FCT but since we are in Nigeria, where we glorify crimes, this man can climb the mountain and tell us he is a living saint. **TODAY IS YESTERDAY'S TOMORROW.**

El Rufai is a complex personality. There are aspects of aspect of him that are good and certainly many that are bad! He comes out as 'upright, but at the same time vindictive! He did many bad things, especially for his then boss, OBJ, whom he said he had not disappointed 'up to this point in time'. El-Rufai cleaned up Abuja in a commendable manner; but he was also involved in the revocation of choice plots and their relocation to his cronies, as well as reckless demolition of some properties. His moral probity was questionable! He worked closely with the ex-bank fraudster, Jimi Laawal, and allocated to himself the

guest house of the then vice president, AtikuAbubakar. On the specific issue of demolition, of AhmaduAli'shouse in Abuja, a subsequent FCT minister announced that after investigation it was discovered that the building was not sitting on any sewage line and consequently returned the plot to Ahmadu Ali and used our tax payer's money to compensate him for the demolition!

TunjiBankole

Why are u disinforming the public? Do you live in Abuja? Do u know the PDP chairman's house that was demolished? Pls it was on a sewer line and had to be removed. There is nothing there now sir, it is like a park now! **'hearsay' will kill us in Nigeria**

Cajaegbu

I watched on NTA live as the subsequent minister apologized to Ahmadu Ali for what he termed a wrongful demolition and presented him with a cheque as compensation for the demolished structure thereon! The minister clearly stated on that occasion that the house was not sitting on any sewage line. So either El-rufai or his successor must have been 'disinforming the public' on this issue and certainly not myself! You can help us with the information as to which of them that was telling the truth, if you have such.

APPENDIX 2

News title: Oritsejafor announces Omobude as new PFN president

Date: February 9, 2013

Site: www.vanguardngr.com/2013/02/b-r-e-a-k-i-n-g-n-e-w-s-oritsejafor-announces-omobude-as-new-pfn-president/

OvaroboEgogo

Rev omobude deserve it and he is good man

Amosun Samuel Adekunle

Rev Omobude has proven his mettle as a man of integrity over the years

Fred Osa

Ps I congrt. U on this one

Akindele Sileola

Be d president of AFP does means u re best but God know who is servin him

Segun Egbon

Congrat Papa Omobude

Tobby777

Was he elected, selected or anointed?
More details please. **TODAY IS YESTERDAY'S TOMORROW**

Guest

Birds of the same feather flock together

Pepe

This is a good and easy going man of God, congrats Sir

Bagere2

Wish him the best a good preacher

Rita Edoreh

Congratulation sir

openJusticeOrg

was he elected or what? It seems that president of PFN is now a birth right of the country. If naibo do am now, dem go begin shout.

Analysis of Nigerian English in Online Newspaper Comments

tatatata

men, eboes are a special breed...they do not want presidency, but treasurer...

olowoinlionsden

well donetatatata. You put your money where your mouth is. To the other fellas, the man **was elected, 'selected' and anointed.**

Monday aluola

A big Congratulation to my daddy, mentor and papa. You're a round peg in round hole of PFN. I believe you are long overdue for this position as an experienced man of God. And many of us are not surprised about your choice as the president of PFN. I am seeing discipline coming to PFN as never before. Once again, congratulation, sir.

OpenJusticeOrg

Crap. Old Yoruba men refer to their juniors as daddy. Old Yoruba women refer to their juniors as auntie even though their wrinkles are unhideable despite their bleaching creams and masks. Gross distortion.

Abiamone

Oritsejafor is asking Omobude to eschew corruption while he himself is flying in jets. This is hypocritical.

Yunis

Thank you my brother. TELL THEM

Balo

Good talk

Shine1177

Congrat.

Soul brother

From warri to benin

Tata tata

All from the idahosa dynasty...no wonder the child molesting catholics beat a retreat...

ACCON

'the outgoing PFN president urged the church leaders to expunge corruption from the church to keep the church pure.' When he knows he himself Oritsejafor is corrupt guess Omobude is now thinking of how to buy his own private JET

Balo

Correct point

Ebenezer

Point of correction: Rev Omobude is not the G.O of NEW COVENANT CHURCH rather, New Covenant Gospel Church while Rev Paul Jinadu is the G.O of NEW COVENANT CHURCH

Abiamone

What is the difference NEW COVENANT GOSPEL CHURCH rather, NEW COVENANT CHURCH? Perhaps the word 'gospel' tells us their interpretation of the gospel in the Bible is new version

Tata tata

We are dealing with imbeciles...

APPENDIX 3

News Title: Research and Development: Four Nigerian students generate electricity from urine

Date: February 14, 2013

S i t c :
www.vanguardngr.com/2013/02/research-devt-four-nigerian-students-electricity-from-urine/

NwachukwuEbube

Is nothing new but they need to be applauded! Kudos to you young stars...but I know it will not work in Nigeria...

ComradeAdewunmi Daniel

Y that perssimistic assertion? Its people like you that kill bright minds with perssimistic thoughts. Learn to be optimistic and encourage this lads.

OkwesaPozalineAkubeze

@Comrade Adewunmi you very very right. The so called nwachukwu is noting but a nonentity. Kudos to u lads keep it up.

Bode_adesanya

@nwachukwu: You are telling the truth and I like the fact that you are a realist. If Adenuga and co can give the eagle millions, they should encourage this ones, but they would not because they monopolize these sectors of the economy. Only the white man can see this potential and act and that's what they will do.

KallKqtei

May your brain and intellect not be turn to stupidity nor self destruction

YinkaKolawole

I agree that the girls be encouraged, provided it's not a fraud by the school...dis is Nigeria that we all knw. But this is nothing new. I heard about this more than 20yr ago. It has a lot of shortcoming. However those girls curiosity could lead them to better discovery. Let's hope the dream killer called NIGERIA would not truncate their ambition.

Udonna Julius

Hmmm I hate the smell of urine, girls urine

is so poisonous guys be careful to avoid untimely death.

Raymond Nnamdi Obi

Well done gurls

Epsilon_Delta

Great School Project Great Motive. But should have been published in the school's magazine, not in a national daily! Reason: They have done nothing new nor ground breaking. People around the globe (minus Africa) run engine off many 'green' sources of energy, like spent cooking oil, grains, cow faeces etc. the hydrogen fuel cell has been there for ages, the chinese cook with gas (biogas) from human and animal waste products. Even our own LNG ran a demo at an Enugu trade fair in 1998 or so, running a brand new 504 saloon off liquefied natural gas. Before we start celebrating this very good school experiment as a breakthrough, it cannot be commercialized for obvious reasons. 1. Hydrogen combines violently with oxygen from water. This means exploding generator at the slightest error! The Hindenburg disaster comes to mind. 2. The electrolytic process still requires another source of energy. 3. The process generates water in the engine, corrosion will eat the conventional engine part alive. Specially made engine parts are required. 4. It will require an entire village to pee into the generator in order to get a good quantity of hydrogen to be used by one house hold in few hours! 5. What's that smell? The plant house of course. Nigerians come on, we can do better than publishing school experiments as breakthroughs. Did you also hear that we can generate enough electricity from a few potatoes to power a bulb? Fact! What of guys that generate electricity by photosynthesis? Fact.

Analysis of Nigerian English in Online Newspaper Comments

Browse around the internet and you see real breakthroughs, not cheap publicity stunt like this. This particular experiment was done ages ago! I owe no apology for discrediting the girls

Mike

Then guide them, don't dampen their spirit. They need encouragement no matter what. It is ingenuity for secondary students in Nigeria. Not graduates!

Freeman

Yes u re right, particularly the smell and the quantity required to run it for few hours. But kudos to them for starting something...but I have to figure an alternative source of energy at night.

Johnson ChikereKizitoMadu

Agreed, but they should be encouraged

Epsilon_Delta

I agree with you. infact, every child should be encouraged. But the girl must be told the truth...

DnapyochukoOge's

Incredible.Kudos.